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belly. Any place may become a closet, an oratory, and a Bethel, and be to us the presence of God.

Do not say you have no time. There is plenty of time, if men will only employ it. Time may be short, but time is always long enough for prayer. Daniel had all the affairs of a kingdom on his hands, and yet he prayed three times a day. David was ruler over a mighty nation, and yet he says, "Evening, and morning, and at noon will I pray." Psalms 5: 5 17. *When time is really wanted, time can always be found.*

Reader, salvation is very near you. Do not lose heaven for want of asking. Go this day and take the first step. Pour out your heart to God. Tell him you are a poor unworthy sinner, and that you want to be saved: Tell him that you have heard he will hear all who ask in Christ's name, and that in Christ's name you ask to be saved. But do not put it off. **BEWARE OF EXCUSES.**

Kecksburg, Pa.

Contributions

ONE OF THE THINGS I HATE.

BY A. J. BLOUGH.

Solomon hated three things and the fourth was an abomination. What I hate is the everlasting hammering on the German Baptist church through the EVANGELIST. When we think it is all then somebody finds an old cry that has been hid for years in some old salt barrel and sends it to the EVANGELIST to have it ground.

I sometimes think we better change the headline and call it the Grindstone to grind the German Baptist church on. Would it not be more appropriate than "peace on earth good will to man" Judge ye. If we are a separate and distinct society from them what business have we meddling with their business. Can't we act as wise in this line as they? They have learned long since that the best whip that you can give a man is a good letting alone. A man will seldom talk disrespectfully about his neighbor unless he has some personal grudge, and I don't know but that the same rule holds good in this case.

We hear so much about charity—what it is and does—almost covers everything. It is true we read, it covers a multitude of sins, and it is good it does or some person might have too many at the great day. "Charity is not easily provoked." Why not use more of it when you write about the German Baptist church or its members. If they see one of our young Brethren walk with one of their young sisters they don't write a long essay on it, but pass it by unnoticed.

A saying of my old sainted mother comes to my mind fittingly here. "Always sweep before your own door first." I think if we would all do that we would probably have nothing left when we were done but the broomstick to sweep before the German Baptist church door, and you know that would look so ridiculous that we would quietly sneak away.

But if you must write about them, I will give you a subject. You know they always stood in the front rank of hospitality. Write about their hospitality; and they have many other good traits. But don't throw stones as long as you live in a glass house.

Waterloo, Iowa.

REPENTANCE.

SERMON BY W. J. H. BAUMAN.

TEXT: Jer. 13 : 23. "Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to evil."

The Bible teaches that man is a fallen being. We believe this to be true. But should the skeptical critic succeed in the overthrow of this belief in Bible testimony one thing is self-evident, man is sinful. In every feeling, thought and action sin abounds. Its terrible power and influence is realized in every department of human life. Humanity is an uneasy mass on account of it. Every individual in all the force of self consciousness, realizes the sinfulness of his being and that there is something wrong—that he is unfit to attain to that higher, purer and more satisfactory state for which his nature longs.

He is also conscious of his own helplessness to extricate himself from the bondage of sin. He is made to feel like the ancient prophet, "Wo be unto me, I am undone." Or with the apostle is ready to exclaim, "O, wretched man that I am, who shall deliver me from this body of death?"

He looks out into the real of nature and while "fearfulness affrights him" in the anguish of a sin

burdened soul he cries out for help. He feels that he must have help. Like the prodigal son he may join himself to a "citizen of the country." He may appeal to wealth, to society, to intellect, to human position, to authority and power. He may ascend the ladder of fame, honor and glory. He may ascend the very summit of every human possibility, yet he remains void of the peace, faith, hope and assurance his heart longs for, and without which a gloomy and despairing eternity awaits him. For "vain is the help of man."

The chains of sin tighten their grasp. He finds indeed that as impossible as it is for the "Ethiopian to change his skin or the leopard his spots" so impossible is it for "sinners to save themselves from sin."

Some power now takes hold of the sinner and whispers to him, there is help, glorious, invincible help for thee. It is that same power and influence that convinced the ancient Athenians of the existence of an intelligent God though to them "unknown."

Being endowed with capacity to reason, he reasons thus. I am not my own. The nature of my being convinces me of this. I must be the offspring of intelligence. My creator, as the Bible teaches, must be infinitely wise, great, good and loving. He cannot let me perish, I will appeal to Him.

The power of truth, as it is in God now has hold upon him. He reads of how he became a sinner. He learns that "God has no pleasure in the death of the sinner, but that all should come to a knowledge of the truth and be saved."

He reads in John 8: 33, 32, that the truth may be known and that there is liberty giving power of a real and permanent character in it. He reads the glorious and loving invitation of the Gospel. He exercises faith and accepts mercy and pardon through Christ. He hears Christ say "follow me." He reads that this means a turning about, for Christ is not travelling in the way of sin. Prompted by "Godly sorrow for sin" he obeys—he forsakes the path of wrong and error and walks in the path of right and truth. Like Saul of Tarsus his own will is brought into death. He desires to know the will of God—he desires to obey that will. His heart—thought and affections—now is changed. Changed by the power of divine truth. The heaven of righteousness as it is found in Christ has begun its work. It works from the inside out until the whole lump, his soul and spirit becomes saturated with it from center to circumference. He has exercised a repentance that "need not be repented of" and is ready every "good word and work."

His confidence in human might, power and merit is gone. Christ has become to him the "Alpha and Omega." With him it is Jesus Christ, the same yesterday, today and forever.

He is a new creature in Christ Jesus. The joys of salvation fill his heart, and humility, unselfishness, purity, consecration and devotion to God's will becomes manifest in his nobleness and usefulness of life.

While it is true that the christian religion is a religion of the heart, it is a mistaken conclusion that it can be locked up in the heart.

Christ said to his disciples, "Ye are as a city set upon a hill that cannot be hid."

Evangelical turning away from sin includes the whole man. The power of the religion of Christ can be seen as well as felt. "With the heart man believeth unto righteousness; with the mouth confession is made unto salvation," Rom. 10:10.

Christ recognizes baptism as an act of "righteousness," therefore the penitent believer is not inclined to quibble about its essentiality. He will trustfully obey.

O, how I wish that men would "cease from man," and just simply trust God. Trust Him as to heart, as to character, as to ordinances, as to giving, as to living, as to dying. Christians would then not be divided so much. There would be less room for the critics' and the scorn's reproach.

There would be more courage to confess Christ with the "mouth."

May God by his infinite wisdom, power and love guide us all into the haven of eternal peace, safety and rest. Amen.

Lawrence, Kan.

Some one has said, "He who prays and means nothing, and he who swears and means nothing are about the same." *Herald of Truth.*

It would be a poor engine indeed which would require more steam power for its whistle than for its cylinder. There are however, some Christians who have more power to whistle—make a great noise—than they have to labor for the Lord.—*Herald of Truth.*

What occurs but seldom, occurs in the last quarter of this year. There are fourteen Sundays in the quarter, five in October, four in November, and five in December. Instead of thirteen there will be fourteen lessons in this quarter's Lesson Helps. The year has fifty-three Sundays instead of the usual number, fifty-two. The reason why his is so is that the year begins and ends with Sunday. *Herald of Truth.*

Exegetical.

RECONSTRUCTION.

BY P. H. BEAVER.

"The Holy Ghost instructs them to have a covering on their heads during the prophesying."

The above quotation, no doubt passed as sound doctrine at the office of the periodical in which the article was originally published.

There was a time when many of us who have been reconstructed within the last ten or twelve years, would have urged no serious objections to the author's way of putting his statement. Indeed it is doubtful in my mind whether he himself would put it exactly in that way at the present time since he also is supposed to have been reconstructed and probably has by this time acquired a keen relish for Gospel liberty.

I take it that the apostle was defending the liberty, the privilege, the right, the authority of the Corinthian sisters in particular, and all sisters in general, much as our brother does in the article from which my text is taken. Prophesying here means expounding the Scriptures.

The woman was created for the man and "for this cause ought the woman to have authority on her head" to veil and screen her head and face? Such practice being a custom of the virtuous women of the city of Corinth. "Let her be veiled," if she considers that the proprieties and "custom" of the place require it on her part to comply with this "custom." "Let her be veiled." For the same "cause ought the woman to have authority on her head." To wear a cap on her head to please the elders, to keep her head warm, and to screen any deficiency in that which "is a glory to her." This is her "authority" on or over her own "head." It is her right. It is her liberty in the Gospel of Christ. When she chooses not to exercise her "authority on her head" when "praying or prophesying," then she simply elects to do as did the sisters in the majority of "the churches of God."

Says the apostle, "But if any man seemeth to be cautious, we have no such custom, neither the churches of God." It is altogether probable that the "contention" of the Brethren was against the "custom" of the sisters, in wearing those large veils because the Greek word translated veil—*Katakalypto*—means to "cover fully" and was used to screen the face.

Paul loved liberty, and so do we. We can therefore say with him, "We have no such custom, neither the churches of God." What a precious legacy we have in the full liberty of the Gospel of Christ. No lawless tyrants to persecute us, and separate us from our loved ones. No "wolves in sheep's clothing" to devour and destroy. No "wicked and unreasonable men" to domineer over us. No false accusers to watch us from the hill-sides. No perverters of the truth and words of the law of liberty to molest and make us afraid. A religious slave pen creates the most abject slavery in the rank and file of an illiterate membership on the one hand, and the most grinding tyranny on the part of the overseers. The lash of the slave-driver's whip cuts keen indeed.

The time was, when we did not dare to risk contending for the truth in Christ. It was not safe to do so, except along the old, crooked, well beaten path. But the time at last came like that of Patrick Henry, to exclaim, "Give me liberty or give me death," and that brought reconstruction. Now, let me suggest a reconstruction of my quoted text, about in this way:

"The Holy Spirit gives them liberty to have a covering on their head during prophesying."

This, I suggest, would have the true ring in it of progressive reconstruction. I do not see that anyone has yet taken it upon himself critically to stir up our good brother's pure mind by way of remembrance. I therefore venture to point out a distinction, and this may serve to bring an old time co-laborer in an old vineyard down from his dignity so far as to induce him to "say something" of an old co-laborer in a new vineyard by way of recognition, if nothing more. Yours in the fellowship of the cross.

Montandon, Pa.